# CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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## REVIEW.

ART. 16.—*Two Sermons, preached July 4, 1824, in the First Unitarian Church, Washington City; by Robert Little, Pastor of the Church.*

THESE Sermons are, like the others which their author has published, sensible and well written. Mr LITTLE made a good use of the occasion, by calling up topics always interesting and important, and yet avoiding the dull common-places into which a writer is so liable to fall. This is no slight praise. Whatever of familiar and trite he was compelled to say, he has said as concisely as possible, and by multiplying his topics has prevented any from becoming wearisome. The first discourse is introduced with a vindication of this class of political Sermons,—beginning with an essential distinction between general politics and party politics, and going on with remarks which would be worth our readers' attention, if we had room for them.

After this exordium the preacher proceeds with the illustration of his text,—a rapid sketch of the history of the settlement and growth of our country,—and an exhortation to look upon its prosperity and greatness, not as occasions of "vainglorious boastings and selfish pride;" but as devout cause of gratitude to God, who is instructing and redeeming all the nations by the mighty works which he has done here.

In the second discourse he points out some of the distinguishing excellences of our frame of government, and the duty of maintaining and administering it in the fear of God and according to his moral will. If this be done, he shews in several particulars that the independence of this nation will become an inestimable blessing to the world. 1. It will ameliorate the legislation and government of other nations; as it has already, in some measure, done, and is evidently doing more and more every day. 2. It will have an extensive and most beneficial effect on the interests of literature and science; as in this country the true policy is to diffuse knowledge as widely and universally as possible. From this head we copy the following paragraph, both for the sake of its own justice, and of the citation with which it closes:

"Freedom and knowledge have ever gone hand in hand. The population of a republic must be enlightened, or it cannot remain free. Knowledge, like wealth, in this country exists not in such large and splendid masses as in Europe, but both are more equally diffused. General education is of much greater importance to a community, than a few striking examples of gigantic learning. These latter have their uses, but they ill compensate for the general ignorance and brutality of an uninstructed peasantry. The world abounded with deeply learned men in centuries signalized chiefly by the unequaled despotism of the great, and the darkest ignorance of the lower ranks. When the more practical sciences became generally taught, and every mechanic's son received his proportionate share of education, priestcraft sunk into contempt and the thrones of tyrants began to shake. Knowledge, (says one of the most eloquent orators of the present day) is like water, which has the most imposing appearance in its larger collection, as in vast lakes, mighty rivers, or the immeasurable ocean; but its more useful forms are those of the silent dew, which hangs in countless drops on every blade of grass, and meadow flower, or in the copious but gentle rains that saturate the earth, and spread fertility over the face of nations."

3. The independence of this country has had and will have great influence on public religion. There is great truth in the spirited illustrations which the author gives under this division:

"It has introduced an era, and habits, with which imposture is incompatible. Mere authority, and the dictum of priests, will have little weight with those who have broken loose from the trammels of early prejudices on so many important points. One of the first acts of the leaders of the episcopal church after the revolution, was a partial revision of their book of common prayer. And the alterations and omissions of their service are real improvements, though I think they did not go far enough. However, as they have altered once, they may alter again. And indeed they must do so, to keep pace with the spirit of the age. Perfect liberty involves in it free enquiry, and having once given up the claim to infallibility, it can be no degradation to examine freely what yet remains to be investigated. England has her act of Parliament religion, yet she can hardly keep orthodox. You have no act of Congress religion, and therefore the power of reason is more likely to be felt and extensively obeyed here. Already the sects that have hitherto had an undisturbed sway, are beginning to acknowledge that they cannot depend on mere articles, and covenants, and confessions, and systems of Theology, they want some new stimulus, some fresh band, to keep the flock attached and steady. It is true, they want, and must have, a more rational system; a system founded on truth, not fancy; a system that can be understood and explained, as well as believed;—and which will be the more seriously believed because it is understood. Though it be freely admitted that Religion and Politics are very different things, yet there is a congruity between systems of the former, and certain arrangements of the latter kind, which cannot escape the notice of any dispassionate observer. There are schemes, which passed unquestioned as sacred truths of heaven, when the divine right of kings was also implicitly believed and revered, but which can only retain a feeble, uncertain hold, in those who have adopted the doctrine, that the people are the fountain of power. I have seen a flight of marble steps in the Cathedral church of Canterbury, in England, on which were deeply indented the tracks worn by the feet and knees of millions of Pilgrims who used 600 years ago to visit the tomb of St Thomas a Becket; but for the last 400 years, I believe poor St Thomas has been suffered to lie quietly enough, without any devotional visitors; and the marble steps, notwithstanding the hard wear of their earlier years, are likely now to last as long as the walls that enclose them. There are other objects of devout veneration, which the light of science and progress of liberty will leave as much disregarded. It has been very usual in the rhetorical flourishes of a certain class to talk about the Altar and the Throne, in close connection; and it is not without reason, for there is an Altar on which the sacrifice burns very dimly when the cheering influence of the throne is not near."

The last topic respects the influence which our institutions are calculated to have on the peace of the world, by circumscribing the ambition of rulers, and in various ways diminishing the causes of war. This important suggestion is very slightly and insufficiently treated; which prevents us from making those quotations, which, as lovers of Peace, we should have been delighted to have done.

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### RECOLLECTIONS OF JOTHAM ANDERSON.

The following interesting notice of "The Recollections of Jotham Anderson" is from the August number of the Unitarian Miscellany.

In the simple record of an innocent, useful and happy life there is much to interest, to instruct, and to elevate. We naturally enter with pleasure into the concerns and feelings, the joys and sorrows of those of our species whose pilgrimage through this world's vicissitudes has been marked by undeviating virtue, whose piety has been enlightened and practical, and whose course has been one of usefulness and benevolence towards their fellows, and of gratitude and praise to their Creator. It is in contemplating such exhibitions of human character, that we are taught the purposes of our creation, that we learn to reverence goodness, and are incited to a virtuous and ennobling emulation.

These reflections have been awakened in us by the perusal of a little work, lately printed in Boston, entitled, "*The Recollections of Jotham Anderson, Minister of the Gospel.*" It is written with a simplicity and feeling which bear a testimony to the intellect and the heart of the village pastor. The style is unaffected and unornamented, but correct and sometimes beautiful, the sentiments are pure and liberal, full of devotion to God and benevolence to man. The book contains rather the history of the pastor's mind, than a narrative of facts; rather a delineation of the progressive changes effected in his religious sentiments, than a record of the every day occurrences of human life; and is filled with many useful lessons for the Christian, the bigot, and the sceptic. To the Christian it pictures the beauty of charity and forbearance; on the bigot, who fearlessly denounces the creed and the practice of him who in humble dependence on the scriptures and the mercy of his Maker, receives in sincerity what he conceives revelation to teach, and relies on the benign attributes of Deity for forgiveness of his many omissions, it inculcates liberality and toleration; and to the sceptic, who, revolting at those doctrines offered to his acceptance in the arrogance of human teachings, rejects alike all systems, it speaks in soothing and inviting language, tells him to apply in humility and faith to the one sacred oracle for assistance and knowledge, and beseeches him not to despise all that is good and holy, because much of it has been perverted and misrepresented by bigotry and intolerance.

The writer has painted in an animated and touching manner the happy influences shed over the youthful mind of the future minister by the judicious and tender cares of his mother. And here we will take occasion to remark, what has frequently presented itself to our minds, how much of what is excellent and elevated in the character of man, when he has attained to the meridian of intellectual and moral worth, may be traced back to the early and simple lessons of childhood, imparted from the maternal lips. How improving and delightful in manhood are the tender recollections, which memory loves to dwell on, of the innocent and happy hours of infancy, when kneeling before the gentle being, who watches over our helplessness, sooths our pains, and supplies our wants, we are taught to love and adore the Father of our spirits, to abhor every thing mean and unworthy, and to aspire after purity and virtue. Oh! in the hours of sadness and sorrow, when the heart is wrung, and looks in vain for consolation from the things of earth, how sweetly do the bland instructions of our first years recur to our thoughts, whispering to the troubled spirit where it shall surely find relief, and with the penitential sighs of the sinner are mingled blessings on the tender guardian of his youth, who had taught him where to apply for mercy and forgiveness. How should the conviction of this influence stimulate every mother to the performance of these sacred duties! What beauty and gracefulness do they not shed over the maternal character! and how amply are they repaid in the after virtues of their fond and anxious solicitude! But we do believe that most mothers find in this peculiarly feminine vocation their most exquisite pleasures;

> In these their youth
> And bloom of cheek, and buoyance of heart,
> Steal from them all unmark'd;

and to these interesting employments they cheerfully give the best hours of their lives, the full energies of their minds, and the fondest feelings of their hearts.

[The author of the above notice proceeds to make some extracts from the work, and closes with the following remarks:—]

Jotham Anderson is an old friend of the readers of the Christian Register, in which paper his adventures were first published in separate numbers. To those who have not yet seen his simple narrative, we recommend it, for the happy and liberalizing impressions which we think it calculated to make on every unshackled mind.

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### DOCTRINE OF THE TRINITY.

The last number of Sparks' "Collection of Essays and Tracts in Thelogy," consists partly of WILLIAM PENN'S "Sandy Foundation Shaken." The following sensible and conclusive remarks are from a part of the work which he designates by the folllowing title,—"*The Trinity of distinct and separate persons in the Unity of Essence, refuted from right reason:*"

1. If there be three distinct and separate persons, then three distinct and separate substances, because every person is inseparable from its own substance, and as there is no person that is not a substance in common acceptation among men, so do the Scriptures plentifully agree herein; and since the Father is God, the Son is God, and the Spirit is God (which their opinion necessitates them to confess) then unless the Father, Son and Spirit are three distinct nothings, they must be three distinct substances, and consequently three distinct gods.

2. It is farther proved, if it be considered, that either the divine persons are finite or infinite. If the first, then something finite is inseparable to the infinite substance, whereby something finite is in God; if the last, then three distinct infinites, three omnipotents, three eternals, and so three gods.

3. If each person be God, and that God subsists in three persons, then in each person are three persons or gods, and from three they will increase to nine, and so *ad infinitum*.

4. But if they shall deny the three persons or subsistences to be infinite, for so there would unavoidably be three gods, it will follow that they must be finite, and so the absurdity is not abated from what it was; for that of one substance having three subsistences is not greater than that an infinite being should have three finite modes of subsisting. But though that mode which is finite cannot answer to a substance that is infinite; yet to try if we can make their principle to consist, let us conceive that three persons, which may be finite separately, make up an infinite conjunctly; however this will follow, that they are no more incommunicable or separate, nor properly subsistences, but a subsistence; for the infinite substance cannot find a bottom or subsistence in any one or two, therefore, jointly. And here I am also willing to overlook finiteness in the Father, Son, and Spirit, which this doctrine must suppose.

5. Again, if these three distinct persons are one, with some one thing, as they say they are with the Godhead, then are not they incommunicable among themselves; but so much the contrary as to be one in the place of another; for if that the only God is the Father, and Christ be that only God, then is Christ the Father. So if that one God be the Son, and the spirit that one God, then is the spirit the Son, and so round. Nor is it possible to stop, or that it should be otherwise, since if the divine nature be inseparable from the three persons, or communicated to each, and each person have the whole divine nature, then is the Son in the Father, and the spirit in the Son, unless that the Godhead be as incommunicable to the persons, as they are reported to be amongst themselves; or that the three persons have distinctly allotted them such a portion of the divine nature, as is not communicable to each other; which is alike absurd. Much more might be said to manifest the gross contradiction of this trinitarian doctrine, as vulgarly received; but I must be brief.

Before I shall conclude this head, it is requisite I should inform thee, reader, concerning its original. Thou mayest assure thyself, it is not from the scriptures nor reason, since so expressly repugnant; although all broachers of their own inventions strongly endeavour to reconcile them with that holy record. Know then, my friend, *it was born above three hundred years after the ancient Gospel was declared;* and that through the nice distinctions and too daring curiosity of the Bishop of Alexandria, who being as hotly opposed by Arius, their zeal so reciprocally blew the fire of contention, animosity, and persecution, till at last they sacrificed each other to their mutual revenge.

Thus it was conceived in *ignorance*, brought forth and maintained by *cruelty*, for though he that was strongest imposed his opinion, persecuting the contrary, yet the scale turning on the trinitarian side, it has there continued through all the Romish generations; and notwithstanding it hath obtained the name of Athanasian from Athanasius, (a stiff man, witness his carriage towards Constantine the emperor) because supposed to have been most concerned in the framing of that creed in which this doctrine is asserted; yet have I never seen one copy void of a suspicion, rather to have been the results of Popish schoolmen; which I could render more perspicuous did not brevity necessitate me to an omission.

Be therefore cautioned, reader, not to embrace the determination of prejudiced councils for evangelical doctrine, which the Scriptures bear no certain testimony to, neither was believed by the primitive saints, or thus stated by any I have read of in the first, second, or third centuries; particularly Irenæus, Justin Martyr, Tertullian, Origen, with many others, who appear wholly foreign to the matter in controversy. But seeing that private spirits, and those none of the most ingenious, have been the parents and guardians of this so generally received doctrine; let the time past suffice, and be admonished to apply thy mind unto that light and grace which bring salvation; that by obedience thereunto, those mists tradition hath cast before thy eyes may be expelled, and thou receive a certain knowledge of that God, whom to know is life eternal, not to be divided, but *One pure, entire, and eternal Being*, who in the fulness of time *sent forth his Son*, as the true light which enlighteneth every man; that whosoever followed him (the light) might be translated from the dark notions and vain conversations of men to this holy light, in which only sound judgement and eternal life are obtainable; who so many hundred years since, in person, testified the virtue of it, and has communicated unto all, such a proportion as may enable them to follow his example.

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[SELECTED FOR THE REGISTER.]

Christianity, far from being calculated for any political constitution in particular, is found to prosper and flourish under *every form* of government; it corrects the spirit of democracy, and softens the rigour of despotic power. An enlargement of mind, and superior intelligence, distinguish in a peculiar manner those nations that have embraced the faith, from those extensive portions of mankind, who fight under the banners of Mahomet, or adhere to the more pacific Institutes of Brama and Confucius. The inhabitants of the East groan under the oppressions of arbitrary power, and little can their religion contribute to alleviate the weight of their chains. The Mahometans more especially are marked by peculiar ignorance; and so far are they from being distinguished by the light of science, or the cultivation of useful knowledge, that they rarely adopt any foreign improvements, and even smother in its birth the spirit of liberal inquiry and research.—*White.*

Whilst the infidel mocks at the superstition of the vulgar, insults over their credulous fear, their childish errors and fantastic rites, it does not occur to him to observe, that the most preposterous device, by which the weakest devotee ever believed he was securing the happiness of a future life, is more rational than unconcern about it. Upon this subject nothing is so absurd as indifference, no folly so contemptible as thoughtlessness and levity.—*Paley.*

So great is the power of example, that men of influence resemble that Dragon in Revelation, who, being cast from heaven to earth, drags after him in his fall, so many of the stars; or that mysterious serpent spoken of by Jesus Christ, which being exalted from earth happily exalts all to it.

Afflictions bring us to consideration. A man can sit and hear a sermon as unconcerned, as if eternity had no part of his concern; he little regards the message or the messenger. But let God send one of Job's messengers to tell him of some temporal loss, and he is soon attentive.

Where one tear falls in consequence of complying with God's will, a multitude flow in consequence of having our own.

Whoever looks upon the soul through its outward actions, often sees it through a deceitful medium, which is apt to disorder and pervert the object: so upon this account, also, he is the proper judge of our real characters, who does not guess at the sincerity of our intentions from the goodness of our actions, but weighs the goodness of our actions by the sincerity of our intentions.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, AUGUST 13, 1824.

## THEOLOGICAL EXAMINATION.

The annual examination of the Students of the Theological School of Harvard University was held on Tuesday the 10th inst. It was highly gratifying to witness the increasing attention that is given to this interesting anniversary. The audience was much greater than on any former occasion. Besides an unusual attendance of the clergy of this vicinity, there was present also a large number of ladies and gentlemen of the first respectability.

The exercises were commenced by a prayer by the Rev. President KIRKLAND, at 9 o'clock.

The following is a correct list of the subjects of the dissertations, arranged in the order in which they were read by the students.

### JUNIOR CLASS.

1. The state of the Jews at the time of our Saviour's ministry. *George Wells.*
2. The phraseology of the New Testament, on the doctrine of repentance. *George Ripley.*
*3. The demoniacs mentioned in the gospels. *Isaac Parsons.*
4. The internal evidence of Christianity. *George Leonard.*
5. The peculiar characteristics of the style of our Saviour's discourses. *James A. Kendall.*
6. The design of John the Baptist's ministry. *Alonzo Hill.*
7. The conversion of St Paul. *Warren Burton.*
8 The integrity of the text of the New Testament. *Frederick H. Allen.*

### MIDDLE CLASS.

9. Is there sufficient evidence that miracles have been performed since the time of the Apostles? *Samuel Presbury.*
10. The Hebraisms of the New Testament. *Nathaniel Gage.*

### SENIOR CLASS.

11. The Religious Spirit of the present age. *Alexander Young.*
12. The Sabbath. *Charles W. Upham.*
13. The Jewish Sacrifices. *Edward B. Hall.*
14. The Canonical Authority and Character of the Epistle to the Hebrews. *Eliphalet P. Crafts.*

* Not read, on account of ill health.

The general character of the performances was such as reflected much honour on the young gentlemen, as well as on the professors who have directed their studies. The dissertations all gave evidence of great faithfulness and depth of research. They were generally not only free from anything crude and unsatisfactory, but many of them manifested a justness of views and a maturity of theological knowledge, which we were not prepared to look for in young men who were yet in their pupilage. Gentlemen best qualified to estimate the merit of the performances, expressed in strong terms the satisfaction they felt, in the decided marks of improvement which the occasion exhibited over past years, and in the just ground of confidence they furnished in the great and increasing usefulness of this important Institution.

As these public examinations are adapted to awaken attention to the character and merits of the Institution, and to lead to inquiries respecting its wants, and the means of promoting its usefulness, we doubt not that this "School of the Prophets," will become in a few years a favourite object of the public attention and munificence, and that such ample means will be here provided for the accommodation and assistance of indigent theological students, as will no longer leave them to regret their privation of the eminent advantages of theological learning enjoyed at this Institution.

## INDIA.

In our last number, we stated that we intended giving a brief outline of the replies of Mr Adam to Dr Ware. We shall state the questions and replies as they occur. We shall however only give a few of the statements which seem to us most important and interesting.

"1. What is the real success of the great exertions which are now making for the conversion of the natives of India to Christianity?"

As this is a broad question, the reply is full and extensive. Mr Adam considers the *missionary exertions* as either of a *direct* or an *indirect* kind. Among those which are direct in their operation, he names the *translation of the Scriptures*, as deserving the first place. Dr Carey, a professor in the College of Fort William, is the only person who has devoted his principal attention to the translation of the Scriptures. Mr Adam considers that too much has been attempted by the translators,—that more versions have been commenced than they would be able to finish with tolerable accuracy and faithfulness; and that "if the same exertions had been made within a more limited range, the results, if less splendid, would have been more satisfactory and useful."

The only translations which can really be considered of much value, or be relied on as tolerably accurate, are said to be the following, viz. A translation of the New Testament into Hindoosthanee and Persian, by Rev. H. Martyn; also into Hinduwee and Bruj. by Rev. John Chamberlain; and into Bengallee, by Dr Carey, corrected and improved by Mr Ellerton. Besides these the only one of importance is a translation of the Old Testament in Hindoosthanee, corresponding to Mr Martyn's New Testament in the same language, which is engaged to be furnished to the Calcutta Bible Society, by Archdeacon Corrie and Rev. Mr Thomason. A great many translations have been begun and carried on with various degrees of success. A translation was first made into Bengallee, by Carey. Learned natives or *Pundits*, as they are called, were then employed to translate into various other languages and dialects. But as they do not all understand Bengallee, they are obliged to take translations from that version which they do understand, as the basis of their new version.

It appears that the translators are not always Pundits. Mr Adam gives the following fact, in illustration of this statement:

"The person formerly, and perhaps still, employed on the Assamese version was a woman, who was pointed out to me, if I recollect aright, as probably the only female of that nation who could read and write. Ignorant of every language except her own, she had to acquire a knowledge of the Bengallee to enable her to translate from the version in that tongue."

It appears that the zeal of the missionaries for translations sometimes got the mastery of their better judgment, and carried them to very hurtful and wasteful extremes. In illustration of this remark, we give the following statement from a part of Mr Adam's reply to the first query:

"A very extraordinary circumstance respecting one of the Serampore versions was related to me by the Rev. Mr Bardwell, whom I had frequent opportunities of seeing in Calcutta just before his return to the United States, and to whom I refer you for the confirmation of the follwing statement:—The Kunkun language is described by the Serampore Missionaries as spoken on the western coast of India, somewhere I think between Bombay and Goa, and in this language they have made considerable progress in translating the Scriptures. But Mr Bardwell declared to me, and, as he informed me, to the Serampore Missionaries themselves, that after all the inquiries which he and his brethren had made respecting it, both amongst Europeans and natives, *no traces of such a language could be found.* Whether the Bombay Missionaries were not sufficiently strict in their inquiries, or whether the language is a new one, invented by the native translator for his own purposes, may to some appear doubtful. I confess myself inclined to adopt the latter alternative."

The next most important means used for the conversion of the natives is the publication of christian tracts in the native languages. The Independent, or Congregational missionaries are said to have effected more in the distribution of tracts, than any of the other missionaries. It appears by their fourth report, that they had issued 30,000 tracts since 1817.

In order to give some idea of the character of the several tracts published by the missionaries, Mr Adam names the titles of upwards of twenty of them. After stating that he had read them all, he proceeds to express his opinion of them:

"With the exception of such as contain simple Scripture language, or a simple statement of Scripture facts, my opinion of them is, that they are for the most part either mystical, or puerile, or both; which last is the character of three tracts, not long since published by the same Society, which *spiritualize* a voyage from England, a journey to heaven, and an account of the compass. There is scarcely one fit to be put into the hands of a native of understanding and reflection, and *only one*, viz. that mentioned under the title of *Which Shastro should be obeyed?* in which even an attempt is made to prove the truth of Christianity; as if it necessarily followed that Christianity is true because Hindooism is false, or as if the Hindoos were required or expected to receive a new religion from Christian Missionaries without the offer of proof and scarcely even the permission to object."

To show with how little discretion the business of preparing and publishing tracts was managed, we give the following paragraph from Mr Adam's statement respecting the authorship of the tracts:

"The ostensible author of the greater part of the tracts published by the Bengal Auxiliary Missionary Society, was the Rev. James Keith, lately deceased; a Missionary who, for unwearied zeal, yielded to none of his brethren, but whose imperfect acquaintance with his own language, rendered it somewhat extraordinary, that he should have employed himself more than any of them in writing Christian tracts in a foreign tongue."

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NEW PAPER. Proposals have been issued in Greenfield, Mass. for the establishment of a new paper to be called the *Franklin Post*, to be edited by Jonathan A. Saxton, Esq. late Editor of the Franklin Herald. It is proposed to devote a few columns of the paper, under the title of the *Christian Freeman*, to morals & religion, and to the defence of the doctrines of Christianity commonly embraced by Unitarians. The object and spirit of the religious department of the intended publication may be learnt from the following extracts from the prospectus:

"While it will be the object of the *Christian Freeman* to disseminate the *doctrines* of Unitarianism, it will be its higher endeavor to promote a spirit of benevolence and charity among Christians, and to render speculative opinions subservient to the Christian temper and practice.

"The present publication is undertaken in the strong belief that it is required by the spirit of the times. Unitarianism is, with a considerable part of the community, but another name for heresy and infidelity. It has been represented as a monster, upon which it was dangerous even to look. All inquiry upon the subject has been industriously discouraged. The opinions of Unitarians have been alleged to proceed from a perverted mind, or a corrupt heart. Every avenue of information, by which the falsehoods of these representations might be detected, has been, as far as it was practicable, closed. A mysterious terror of this system, as something dreadful, dangerous, and indefinable, has been disseminated.

"It is to remove these false impressions, to vindicate the freedom of Christians in their religious inquiries, and to extend the influence of peace and charity, the *Christian Freeman* is to be established. If the system of Unitarianism is understood, it will be embraced. We have no doubts of its ultimate success, because we believe it to be founded on reason and divine truth: and we would be permitted to use our humble endeavours to extend a knowledge of its doctrines, and to show that it contains 'the truth, as it is in JESUS.'"

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NEW WORK. Proposals have just been issued for publishing by subscription, *Letters on the Gospels*, by Miss HANNAH ADAMS. The object and character of the contemplated work may be learnt from the following prospectus:

"The design of these Letters is to afford an easy and popular explanation of many passages in the Gospels, without entering into the discussion of any controverted topics. These explanations have been collected from a variety of authors, treating of the antiquities and history of the Jews, the manners and customs of the East, the natural history of the Bible, &c. The highly respectable authoress of this little book devoted herself to literary pursuits at a time when literature was far less cultivated and regarded in our country than at present. All her works have been received with general approbation. Her History of Religions has passed through three editions in our own country, and been re-edited in England, besides being made the basis of other similar works. It is the standard book on the subject. Her History of the Jews supplied another deficiency in literature. It has been published in England by the society for promoting their conversion; and has been translated into the German. Her History of New-England is likewise well known and highly esteemed; and many of the present generation are indebted to the abridgement of it for their first knowledge of their forefathers. But these works, however profitable to the public, have been of little profit to herself. Her services to the community have not been repaid; and it cannot, therefore, but be grateful to many to have an opportunity presented, by the publication of the present work, to afford to her, in her old age, an expression of the public respect and obligation."

The work will be neatly printed in small duodecimo, containing between 200 and 250 pages. Price to subscribers, in boards, 75 cents. It is proposed to be a work proper for charitable distribution.

We sincerely hope that the new undertaking of this meritorious lady will be duly patronized. Those who wish to add their names to the list of patrons will find a subscription paper at the counting room of the Christian Register.

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ORDINATION. The Rev. Joseph S. Christmas was ordained in Montreal, on Sunday August 1, over the American Presbyterian Society of Montreal, in St Andrew's church. The officiating clergy were the Rev. Dr McAuley, Rev. Mr Cox, and Rev. Mr Patton, all from the Presbytery of New York. Sermon by Rev. Dr McAuley. This church has lately been received under the care of the Presbytery of New York.

The Rev Mr. GREENWOOD has accepted the invitation of the Society of the Stone Chapel, to become a Colleague with the Rev. Dr FREEMAN.

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BIBLE SOCIETIES. A meeting of the Hampden County Bible Society was held in Springfield, on Monday the 2d inst. One hundred and thirty dollars were contributed in aid of the funds.

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By the last report of the Bible Society of Charleston, S. C. it appears that 125 bibles have been distributed during the year. The receipts of the Society have been $411.22.

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Mr John Fleming, a Baptist, was lately appointed a missionary to the Musquito Shore, by an English Missionary Society. He sailed for Balize, in the bay of Honduras, May 12.

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*Wesleyan Missionary Society.* This Society held its anniversary in London, May 3d. This Society occupies upwards of 120 stations, which are supplied by 167 missionaries. The funds of the society have risen more than £4000 above the contributions of the preceding year.

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The Editor of the Baltimore Patriot is about to publish a new edition of Hon. J. Q. Adams' letter to Mr Otis, in defence of the Embargo. In the Patriot of August 2d, it is announced that the Letter will be accompanied by an Appendix drawn up by Mr Adams, as a reply to the pamphlet lately published by the Hon. Timothy Pickering, in relation to the "Cunningham Correspondence."

## ORIGINAL COMMUNICATIONS.

*For the Christian Register.*

"Nullum numen habes, si sit prudentia, te
Facimus, Fortuna, Deam coloqui locamus."

Of all the objects considered worthy of attention, there is none after which mankind more earnestly seek than wealth. The lovers of ease and the votaries of pleasure pursue their objects with unabating zeal. The epicure exhausts his treasure in profuse dainties,—the philosopher computes with exactness the revolutions of the heavenly bodies, calculates their eclipses, ascertains their distances and magnitudes. But it is the avaricious man who goes to the world's utmost bounds, explores the bowels of the earth, and traverses the mighty deep for the sake of enlarging his coffers.

"This is the man, so fond of shining ore,
He 'd sell his Maker to increase his store,
Rifle the chambers of the mouldering dead,
And steal the napkin from his father's head."

Not satisfied with an adequate supply for the demands of nature, but solicitous lest he should be visited by some misfortune or calamity, he denies himself many of the necessaries and comforts of life and seeks a remedy for the ills of human nature, in his treasure. He subverts the laws of nature, toils day and night with unremitted exertion, not with the noble and generous motives, that he may increase the aggregate of happiness,—soften the condition of the indigent,—or sooth the distresses of the sorrowful,—but with the low and sordid views of self interest. His own emolument is the supreme object of his pursuit, and all his plans tend to the accomplishment of this design. Should his attempts prove abortive and his labours and exertions fail of procuring the object that he idolizes, disappointment and anguish seize his mind and fill it with gloomy and disagreeable melancholy. The pleasure and happiness he had fondly pictured out in his imagination for his future enjoyment, like the dreams of a visionary man, are never to be realized. His hopes and expectations which once enlivened his spirits and inspired him with vigour and resolution are laid in the dust.

A man of such a character, who thinks riches will ensure him happiness, discovers as great folly as he would, were he to spend his time in building castles in the air. The rich man is liable every hour to be stript of his property. We not unfrequently hear of the miser's being rendered as destitute and much more miserable and disconsolate than his tenants, by fire, by bankrupts and by lawsuits. Every additional lot of land, fine house, or farm increases the care and anxiety of the possession, consequently puts him who has already more than he needs in a condition less favourable to the enjoyment of happiness.

Besides, a person whose views are so narrow and contracted,—whose charity never extended to the necessities of the poor,—and whose sensibility has never been awakened to the sufferings of humanity, is an entire stranger to that pleasure and enjoyment which are heightened by friendship and an interchange of hind offices. The cup of temporal happiness is often dashed with bitterness, but the severity of the draught is mitigated by sympathy and affection. The ties of affection and friendship are a great alleviation of the miseries and sufferings of human life; but the avaricious man, who makes wealth the ultimate object of his pursuits, neither promotes nor shares the advantages derived from the exercise of charity and from social intercourse. W.

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*For the Christian Register.*

Died in Hingham, July 30, Jerome Cushing, Esq. aged 44. As this gentleman possessed in a remarkable degree, traits of character which we would anxiously recommend, we deem a public notice of him allowable. Born without

a fortune, he was self-educated, sparing no p
in his leisure to gratify his strong love of le
ing. He soon discovered unusual acuteness
patience of mind in examining books. In
conversation, you saw he fully comprehen
the subject; and there was always a fresh
and vigour of conception which shewed tha
lay in a broad light before him. Never con
with twilight views, it seemed to be his past
to unravel what had perplexed others. So
curate were his perceptions and so discrimi
ing his judgment, that after he had explaine
subject, you felt astonished it had not thus
peared to you at once.

His social character had nothing peculia
it. He was quite retired and very modest.
treated none with neglect, and all with kindn
Unwavering in his friendship, he exhibited
uniformity of affection, which inspired gr
confidence. Having studied much of civil l
he loved to discuss difficult topics in politi
though perhaps his favourite subjects were
ural law and dogmatic theology. On these
was peculiarly felicitous. In company, w
he could not throw light upon the subject of
cussion, he was never known to speak; a
when he could, he was never known to k
silence.

His religious character was remarked
deep-rooted principle. All his aims, reflectio
and efforts seemed hallowed by religion. F
of all vanity and enthusiasm, he appeared
have selected for himself some model of ch
tian purity which he was resolved to reach
He was fond of studying and analyzing the m
tives which governed men of talent; and it
a sentiment of his,—that when such men
observed to be restless in producing some str
ing effects, untiring in their pursuit of fame
money, reckless of the consequences of th
ardour, and exhibiting painful inconsistence
conduct, the cause, he had always found,
want of moral and religious principle.
CUSHING was universally esteemed for his
corruptible integrity. Not the closest ties
friendship, nor the strongest allurements of
interest could prevail on him to swerve in
least from what he deemed right. In his re
ious opinions he was a firm Unitarian, and
ways wondered how men possessing natu
sympathies and comprehensive minds could
Calvinists and Trinitarians.

Dying of consumption, his last sickness
hibited patience and resignation. Though
loved by all, and made happy in an endea
wife and children, his prayer was, "Fathe
this cup may not pass from me, except I d
it, *Thy will be done.*"

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have excited considerable interest, we have tho
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has disappointed some persons, is perhaps
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foreseen one, against which the legisla
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previous adjournment, if they had seen fit,
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and as soon as the forms of proceeding
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His social character had nothing peculiar in it. He was quite retired and very modest. He treated none with neglect, and all with kindness. Unwavering in his friendship, he exhibited an uniformity of affection, which inspired great confidence. Having studied much of civil law, he loved to discuss difficult topics in politics; though perhaps his favourite subjects were natural law and dogmatic theology. On these he was peculiarly felicitous. In company, when he could not throw light upon the subject of discussion, he was never known to speak; and, when he could, he was never known to keep silence.

*His religious character* was remarked for *deep-rooted principle*. All his aims, reflections, and efforts seemed hallowed by religion. Free of all vanity and enthusiasm, he appeared to have selected for himself some model of christian purity which he was resolved to reach.—He was fond of studying and analyzing the motives which governed men of talent; and it was a sentiment of his,—that when such men are observed to be restless in producing some striking effects, untiring in their pursuit of fame or money, reckless of the consequences of their ardour, and exhibiting painful inconsistences of conduct, the cause, he had always found, was want of moral and religious principle. Mr Cushing was universally esteemed for his incorruptible integrity. Not the closest ties of friendship, nor the strongest allurements of self interest could prevail on him to swerve in the least from what he deemed right. In his religious opinions he was a firm Unitarian, and always wondered how men possessing natural sympathies and comprehensive minds could be Calvinists and Trinitarians.

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NEW YORK.

The New York Legislature adjourned on Friday last, after a session of five days, having done nothing except to decide that the reasons assigned by the Governor for calling them together, did not constitute one of those exigencies, which, in the meaning of the constitution, confer on the executive the power of appointing an extra session. This result, although it has disappointed some persons, is perhaps such an one as might have been fairly expected.—The emergency, instead of being a new and unforeseen one, against which the legislature could not have provided, at the time of their previous adjournment, if they had seen fit, must have been fully anticipated, and the measures proposed for their adoption were precisely those which they had had under deliberate consideration, and had determined, by the negative of a large majority of one branch of the legislature, not to adopt. However reasonable it might be that the Senate should have come to a different decision, it was hardly reasonable to expect that the decision once made would be changed, merely upon the new argument offered by the Governor.

Accordingly, we find that the Senate, on the second day of the session, after a short debate, and as soon as the forms of proceeding could be gone through, adopted a resolution declaring, that the call of the legislature by the Governor, was not warranted by the constitution, and voted, by a majority of 27 to 4, for an immediate adjournment. The Assembly was a little more dilatory in coming to the same result. They had at the former session passed the electoral law, which had been rejected by the Senate, and which it was the object of the present session to revive and carry into effect.—They were therefore less prompt in censuring the measure which had brought them together. The resolution from the Senate, proposing an immediate adjournment, after an animated debate was laid on the table, by a vote of 68 to 49. A resolution was then offered, that if the Senate concur, it is expedient to pass a law giving to the people the choice of electors. This was adopted by a vote of 75 to 44. But the Senate did not concur. The President decided that it was not in order to receive the proposition, and this decision was supported by a vote of the Senate. A resolution was then introduced in the Assembly, declaring the opinion of the house that no unexpected incident, or unforeseen exigence had occurred, which required immediate legislation, and the proclamation of the Governor, convening the legislature, was an indiscreet exercise of the executive prerogative. This resolution was debated at some length, and finally accepted by a vote of 66 to 53. The Assembly then on Friday concurred in the joint resolution of the Senate, that the two houses will adjourn immediately, substituting only the words *at five o'clock, this afternoon*, for the word *immediately*. At 5 o'clock the two houses adjourned *sine die*.

## COLLEGIATE RECORD.

### COLUMBIA COLLEGE.

The Commencement at Columbia College was held July 31st. The exercises were as follows, viz:—Three Addresses, sixteen Orations, and a Poem. The degree of A. B. was conferred on 23, and that of A. M. on 6. The honourary degree of A. M. was conferred on Rev. Messrs. Ives and Clark; and J. Cooper, J. K. Paulding, and S. Cowdry, Esqs.

The degree of LL. D. on Hon. Daniel Webster, of this city, Langdon Cheves, of Philadelphia, and Thomas Addis Emmet, of New-York.

### LITERARY PROFITS.

The U. S. Gazette gives us the following information relative to the late R. T. Paine's fugitive works: "For his 'Ruling Passion,' a poem of only 15 pages, delivered before the Society of the Phi Beta Kappa, he received twelve hundred dollars—and for the 'Invention of Letters,' containing about 100 lines, he received fifteen hundred dollars, exclusive of charges—for his song of 'Adams and Liberty,' containing about seventy lines, he received seven hundred dollars."

### VELOCITY OF SOUND.

A paper has been read at the Royal Society, giving an account of some experiments lately made in Holland, on the velocity of sound, by Drs. G. A. Moll, and A. Van Beck. The experiments were made on the plains of Utrecht; and care was taken to annihilate the effects of the wind. The stations were 9,964 feet apart; and the velocity ascertained by determining the interval between the flash and report of guns, by means of clocks with conical pendulums, dividing 24 hours in 10,000,000 parts. The result was, that, at the temperature of 32 degrees, the velocity of sound is 10,897 feet per second.

### LOPEZ DE VEGA.

How astonishing, (says Sismondi), was the fertility of the imagination of this writer! His works seem to exceed alike the powers and extent of human life. He lived to the age 72: of which, fifty years are the most that we can reckon, that he could devote to literary labors; especially, when we recollect he had several times been a soldier, was twice married, and was, besides, for many years a Priest and a Familiar of the Inquisition. Yet he found time to write twenty-two hundred plays, of about three thousand verses each, and twenty-one volumes quarto of Poetry, amongst which are five Epic Poems! Thus, he must have written a new play, consisting of about three thousand verses, in every eight days of his life. And in those eight days, he must have not only invented and written the stories, but made the historical researches, upon which they were founded; he must have read Tacitus, for instance, to write his Nero.

### PRINTING IN PARIS.

Six hundred and eighty presses are actively employed at Paris, and from three to four thousand printers. It is estimated that of every hundred works published, sixty-eight relate to the belles-lettres, history, or politics; twenty to the science and the arts; and twelve to theology and jurisprudence. The average price of a thousand copies of a printed sheet, paper included, is sixty-two francs. The annual consumption of paper is 356,000 reams.

### IMPORTANT CANAL.

We believe it is not generally known that the United States government has ordered a survey, with the view of opening a canal through the country between St. Mary's river [which forms the boundary between Georgia and Florida, and discharges itself into the Atlantic,] and the Suwaney, which falls into the gulf of Mexico. Both these rivers rise in Okefonoke swamp, and the distance between them is not more than 18 or 20 miles. If this canal should be completed, it would very much facilitate the intercourse between the Atlantic and western states, as it would save the necessity of the long and dangerous navigation around the peninsula of Florida, and through the Bahama islands. If this project should not prove to be feasible, there is no doubt that the same general object can be effected in another way, as it is pretty well ascertained that the St. John's river, which runs through East Florida from south to north, and in its whole course is nearly parallel with the two coasts, may at different points be connected with the Atlantic on one side, and the gulf of Mexico on the other. *N. Y. Observer.*

### GENERAL HOSPITAL.

The *Trustees of the Humane Society*, with a liberality highly honourable to them, have determined to maintain at their expense, six free beds in the Hospital for the sick poor, daring the space of the three following years. By which arrangement they will afford relief to more than a hundred poor sick persons.

### PUBLIC LANDS.

Ward meetings were held in this city on Monday last, for the purpose of electing a Committee, who should consider, and report to the citizens on the expediency of selling the city lands west of Charles' Street.

The following gentlemen were elected:

No. 1. Samuel Aspinwall and Simon Wilkinson.
2. Dr R. Webster and Joseph Austin.
3. Jacob Hall and Henry K. May.
4. Thomas Melville and Henry Williams.
5. Isaac Winslow—[one vacancy.]
6. Charles G. Loring and John B. Davis, Esqrs.
7. Thomas L. Winthrop and Joseph Tilden Esqrs.
8. Hon. Charles Jackson and Mr S. A. Shed.
9. Josiah Bradlee and John Cotton, Esqrs.
10. Daniel Messenger and James T. Austin, Esqrs.
11. Col. T. Apthorp and Dea. Benjamin West.
12. John D. Williams and Daniel Carney.

### EGYPT.

The Pacha of Egypt, certainly the most enterprising Mussulman alive, is making great efforts to encourage manufactures, and is holding forth every inducement to artists and mechanics, and has gone as far as offering 6000 francs per annum to printers of calicoes. Several have therefore left Lyons to embark at Marseilles. Unless Mehemed Ali Pacha falls a victim to the policy of the Ottomites, he will perfect some splendid schemes of improvement. His canal to the Isthmus of Suez, is nearly completed, and he soon will open a direct and profitable trade to India through the Red Sea. He is immensely rich, and only wants one or two of our fine steam vessels to complete his enterprising plans. *Nat. Advocate.*

### MR CRAWFORD.

The most scandalous misrepresentations continue to be circulated in the Ultra Journals, concerning the condition of Mr Crawford's health. He came to the City, and transacted official business with the President, on Wednesday last, and transacts official business every day. He has not, perhaps, fully regained his usual robust health and strength, but, as regards any other ailment than slight debility, he is a well man. His system is entirely free from disease, and this we have high medical authority for saying. *National Int.*

*From the Washington City National Journal.*

### CONVENTION WITH RUSSIA.

Mr Lucius Bull, who arrived in this city a few days ago, was the bearer of despatches from our Minister at St Petersburgh. By these, it appears that a Convention was concluded on the part of the 5—17 April last between Mr Middleton, on the part of the United States, and Count Neselrode and Mr Politici on the part of Russia.

We understand that the Convention consists of six articles, in which all the points in dispute between the two governments are adjusted, in a manner the most honourable and advantageous to this country.

The 1st article authorizes the free navigation of the Pacific Ocean, by both parties, and recognizes the right of fishing, and of landing on all points of the West coast not already occupied, in order to trade with the aborigines.

2nd article provides, that the citizens or subjects of neither country shall land at points occupied by either, without the permission of the Governor or Commandant.

3d article fixes the boundary line at 54° north of which the United States are not to form establishments, and south of which Russia cannot advance.

4th article allows free entrance, to both parties, for ten years, into all the gulfs, harbours &c. of each, for the purposes of fishing and trading with the natives.

4th article interdicts a trade in fire arms and liquors; and provides that violations of this article shall be punished, not by seizure of the vessel, but by penalties, to be prescribed by each government, on its own citizens or subjects.

6th. This article prescribes that the ratification shall be changed within ten months from the date of the treaty.

The Convention may be regarded as a second signal effect of the manly and Independent Message of our President to the late Congress. If the Emperor Alexander had left it to our own government to fix the terms of the treaty, it could not more completely have secured all our interests in the Pacific.

## GENERAL INTELLIGENCE.

It is stated that the Professorship in the University of Pennsylvania, which has hitherto united the departments of Mathematics and Natural Philosophy, is about to be divided; and that a new incumbent is to placed in the Mathematical chair. An election will be held on the first of September next; in the interim, nominations will be received by the Secretary at Philadelphia.

Vaccination. On the 14th of May last, the physicians of Berlin celebrated, as they have done for fourteen years past, Dr Jenner's grand discovery of vaccination. From the lists sent to the Society from all parts of the kingdom, it appears that the number of individuals vaccinated during last year, amounted to 330,905.

The New-Orleans Advertiser of the 21st ult. says—"From recent accounts we can state, that the staples of Louisiana never promised a more abundant yield, especially that of sugar; the fields are literally groaning under their rich covering."

The total shipment of cotton from New Orleans the present season, was 141,267 bales. Stock on hand, July 19, 1500. Export of Tobacco, 24,277 hhds.—remaining in market, 1547 hhds.

Files of Jamaica papers to the 15th July have been received by an arrival at Norfolk, the contents of which represent that the insurrectionary movements in the Western part of that Island, had entirely subsided.

The period fixed by law for the termination of Slavery in the state of New-York, is the 4th of July, 1827. According to the Census of 1820, there are 29,279 free persons of color, ond 10,092 slaves, in that state. *Nat. Intel.*

In Philadelphia, it is ascertained that 1,600,000 gallons of water are daily drawn from Fair Mount Works, for the consumption of the city.

The Hon. John Pitman, has been appointed United States Judge for the District of Rhode-Island, *vice* Hon. David Howell, deceased.

A stone Court House is to erected at Dedham—77 by 46 feet.

The wholesale story recently circulated from Detroit, of the murder by the Indians of twenty-two young Clerks and Collectors of the American Fur Company, has been proved on official authority, to have been a wilful and detestable fabrication. The Clerks, &c. of that Company have arrived at Makinac, from their winter excursion in good health.

Post Mistress. A New-Jersey paper announces that Mrs Jane wilson, widow of James J. Wilson, deceased, received a commission from the Postmaster General, on Friday last, appointing her Postmaster at Trenton, in the place of her deceased husband.

By an arrival at Baltimore, we learn that Mr. Rodney, our Ambassador at Buenos Ayres, died suddenly on the 10th of June, for which event the government and people exhibited tokens of the deepest regret. Mr. Rivadivia, Minister for Foreign Afiairs, had resigned that office, and was going on a mission to England, probably to borrow money.

The Slave Trade.—A letter from Havana, dated 22d July, states that the Slave Trade is carried on as large a scale as before the prohibition—seventeen sail having been fited out within the last month. On their return they land their cargoes on the coast, and then enter in ballast, hailing from Sisal, Campeachy or St. Thomas. *Gazette.*

Prize Question. The Medical Faculty of Maryland has offered a premium of $100, for the best essay, "on the pathology and treatment of *cholera infantum*."

## FOREIGN ARTICLES.

The Chinese Lady Yhou Fung Queen died in London July 9, aged 20. She was said to have been a lady of distinguished rank in her own country. The Queen of the Sandwich Islands also died, and lay in state on the 10th. The body of Lord Byron had been brought to England, and his funeral was celebrated on the 12th. The king of Wurtemburgh was on a tour to France, and was expected to arrive at Marseilles on the 8th.—Count Golbz was appointed Prussian Ambassador to London.—The Dwina at Archangel was still covered with solid ice, May 17, and the thermometer was 5 degrees below the freezing point.

Parliament was prorogued on the 25th of June, by the king in person, to the 24th of August. The king's speech contains nothing deserving of particular notice, being little more than the customary compliments. Nothing was said in it about South America; and nothing further, we believe had been said or done on the subject in Parliament since our last dates.

It is stated in the Globe and Traveller as a fact not admitting of doubt, that the British Government had acceded to the request of the Portuguese Government, to send Hanoverians to Lisbon, and that transports had been taken up for that service. It is stated that the members of the French cabinet are quite friendly to the measure.

We do not find that any further change had taken place in the French ministry. It was reported that the Baron de Damas, Minister of War, had resigned, but the report was contradicted. The Journal de Debats continued to contain attacks on the Ministry, said to be from the pen of M. De Chateaubriand.

Mr. Morier is appointed by the British government a Commissioner to Mexico. The ratification of the Greek loan, by the Greek government, had been received in London.

There are accounts of some military events in Greece, but not in the most authentic form. A letter from Trieste of June 26, states that Dervisch Pacha, the Turkish Commander in Chief, had been defeated in an attempt to force the passes of Thermopylæ, and been obliged to retreat to Larissa, and that Constantine Bozzarts, had met the Pacha of Scutari, and compelled him to fall back 10 or 20 leagues.

A letter from Corfu states that Mavrocordato with a body of chosen troops, had marched against Omer Brione, and that Nicetas cooperating with him was to penetrate by Livadia, into Thessaly. The same letter repeats the story of the rising of the Wahabites, and that against them the Pacha of Egypt had directed a great part of his disposable force. The Greeks it is stated, propose to appropriate a great portion of their loan to the purchase of large English merchant vessels, to be converted into vessels of war.

The quarter's accounts of the revenue were made up to July 5. There had been a decrease of 429,977*l.* for the quarter, on account of the repayment of the silk duties, but an increase of 1.038,231*l.* in the revenue of the year, the net produce being 50,412,572*l.*

The Liverpool Mercury gives notice that it will publish Mr Webster's speech on the tariff, and expresses a hope that his brother editors of the metropolis will also publish it. It is pronounced "a masterpiece of political economy."

Paris and Lyons furnish 6000 children each, for the foundling hospitals, every year.

It is asserted that a landscape by Salvator Rosa, the property of Sir Mark Sykes, was disposed of at the sale of Christie, at 2100 guineas!

An ingenious mechanic, at Easingwold, has invented a curious piece of machinery for preventing burglary. It is a statue, which, on a thief entering the door or window of any house, fires a gun or a pistol, and also rings an alarm bell!

## MARRIED,

In this city, by the Rev. Mr Frothingham, Mr Joseph L. Hammond to Miss Sarah G. Hooper.

In West-Springfield, Rev. William B. Sprague to Miss Mary, second daughter of Hon. Samuel Lathrop.

In Greenfield, Mr Benjamin H. Norton, publisher of the *Hartford Times*, to Miss Augusta Ware, of this city.

At Pembroke, NH. His Excellency David Lawrence Morrill, Governor of the State of New-Hampshire, to Miss Lydia Poor, daughter of Moses Poor, Esq. of Goffstown.

In Amherst, NH. Rev. Stephen I. Bradstreet, of Cleaveland, Ohio, to Miss Anna D. Smith.

In Charlestown, by the Rev. Mr Walker, Mr Smith Dyer to Miss Mary Jane Gage, all of Charlestown.

## DIED,

In Mansfield, 3d July, Mr Julius Cobb, aged 27.

In Providence, Ebenezer K. Dexter, Esq. Marshal of the district of Rhode Island, aged 51.

In Barnstable, Dr Jonathan Whitman.

In Stoughton, Mr Abizer Packard, aged 85.

In Canton, Mr Prescott, who was injured by the fall of a stage at the New Factory.

In Medford, on Sunday evening, Mr Isaac W. Simonds, aged 35.

In Wilton, July 26, Hon. Abiel Wilson, aged 64.—He was born at Andover, Mass. was a soldier in the Revolution, and at the time of his decease was an associate Justice of the court of sessions.

At Salem, Mrs Hannah Merrill, wife of Mr Joseph Merrill, aged 20 years.

At Medford, Mr. Isaac W. Simonds aged 35.

The number of deaths in Boston, during the week ending August 6th, was *twenty-nine.*

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☞ In an advertisement which has been lately inserted in the Register, respecting candidates for admission to Harvard University in 1826, the reader is requested to make the following correction: for "Gospels *of* the Greek Reader," read "Gospels *and* the Greek Reader."

RAMMOHUN ROY.—Just published and for sale at the Counting Room of the Christian Register, an engraved likeness of this distinguished Hindoo.
August 6.

FOR sale at the office of the Christian Register, the following valuable Religious Tracts:—
Life of Eleanor Moreland, 8 cents—Thomas Dormer, 3 cents—Drunkenness, 3 cents—Duties of Children, 3 cents—History of Isaac Jenkins, 6 cents—Lottery Ticket, 8 cents—Edmund and Margaret, 8 cents.—Geneva Catechism, first and second parts, 8 cents, third part, 12 cents—Frank, a sequel to Frank, by Maria Edgeworth, 33 cents for 2 vols—The sentiments which should accompany the baptism of children; by the Rev. Henry Colman, 4 cents—The duties of parents—a discourse; by Aaron Bancroft, D. D. 4 cts.

Questions to Trinitarians, 12 cents per dozen.
Appeal to the candid, do.
Answer to the question,—Why do you attend a Unitarian Church? 12 cents per dozen.
The language of scripture respecting the Saviour, in relation to God the Father, 6 cents.
A Sermon on the manifestation of God—founded on 1 Timothy iii. 16; by Joseph Richardson, minister of the first Parish in Hingham.
A Sermon on the religious opinions of the present day—by Thomas Gray, pastor of the Church on Jamaica Plain, Roxbury.
A Discourse, in which the doctrine of the trinity is examined, and some remarks made on Calvinism—by Jacob Flint, minister of the Church at Cohasset.
Dr Channing's sermon at the ordination of Rev. Jared Sparks. Twelfth edition.

FOR sale at this office a few copies of "A Letter from David Holmes, to the Church of Christ in Amherst, N. H.

FOR sale at this office a few copies of Dr Bancroft's Sermon at the ordination of Rev. Mr Bigelow, of Medford.

## Ministerial Exchanges.

JUST published, and for sale at this office, Remarks on Ministerial Exchanges. June 11

## True Messiah Exalted.

A THIRD EDITION of this deservedly popular Tract has lately been published by John Prentiss, Esq. of Keene, N. H.; a few copies have just been received, and are for sale at this office. Price 75 cents per doz. 8 cents single.

# Miscellanies.

## LAYS OF THE EARLY MARTYRS.

### THE WIFE'S ADIEU.

I soar to the realms of the bright and the blest,
Where the mourners are solaced, the weary at rest,
I rise to my glories while thou must remain
In this dark vale of tears, to dejection and pain.

And hence, though my heart throbs exultant to die,
And visions of glory expand to mine eye,
The bosom that struggles and pants to be free,
Still beats with regret and affection for thee.

I fear not another, more fond and more fair,
When I am forgotten, thy fortunes should share;
O! find but a bosom devoted as mine,
And my heart's latest blessing for ever be thine!

I fear, lest the stroke, that now rends us apart,
From the faith of the Christian should sever thy heart;
Lest, seeking in anguish relief from despair,
The vain world should lure thee to look for it there.

But O! should it tempt thee awhile to resign
A treasure so precious, a hope so divine;
Should the light of His glory be hidden from thee,
In the hour of thy darkness, O think upon me!

Remember the hope, that enlivens me now,
Though the dews of the grave are damp on my brow;
The faith, that has nerved me with transport to see
The hour of my doom, though it tears me from thee!

### THE FUNERAL AT SEA.

No breeze was on the mirror wave—
The spangled pendant idly hung,
As in the burial of the brave,
Wide o'er the sea the requiem rung;
No scutcheon glittered on his breast—
No coffin cased his senseless clay—
No kindred heard his last request,
His prayer for one far, far away.

Slow roll'd the smoke of funeral gun
O'er ocean's tranquil blue—
An instant veil'd the blood-red sun,
As near the wave it drew;
Then mingling with the fleecy clouds
On which the bright beam darted,
It seemed to form a golden shroud
For the spirit of him departed.

I marked the circling ripples rise,
As in the sea the body fell—
They seemed to shake the evening skies
Reflected on the trembling swell.
Like them his being passed away—
His ruffled life's broad scene—
Then like them ceased, and few could say
That he or they had been.

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From the eighth Report of the American Asylum for the deaf and dumb, at Hartford, Conn.

*On the advantage of a deaf and dumb person's being instructed.*

"It is both possible and necessary, that notwithstanding his deafness and dumbness, one should be instructed in the language which those who hear and speak, use. It is exceedingly advantageous that a deaf and dumb person should understand how to write his language, and to read books. When he has acquired an excellent education, he will find unspeakable pleasure in reading good books with perfect ease and correctness. When he feels weary, having nothing to do, he takes a good book, and derives a great deal of amusement and spirit from it. He gains much information and interest, by reading periodical publications well, and acquires a great deal of knowledge, by studying philosophy well, and reading history well. He finds peculiar interest in perusing the Scriptures; by which he is taught about God, the most important doctrines, and excellent precepts; informed that God made him and the world; about the most extraordinary and important events and actions; and that Christ came into the world, and died for sinners; and invited to Heaven; and he derives comfort from the Holy Book in trouble. To converse with persons intelligently by writing, and to write letters well, are peculiarly amusing and edifying to a well educated deaf and dumb person. When he follows some occupation, having been well instructed how to write and to cypher, he can do business with others as well as those traders who hear and speak, and protects himself from being imposed upon by any one. A good education is one of the greatest blessings which the deaf and dumb enjoy, and must be acquired with diligence and great exertion."

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"What proof have we aside from revelation, that there is a God?"

"There are plain proofs that there is a God, if we had no revelation. The immensity and glory of the sun; the amazing multiplicity and the vast dimensions of the stars; the noble size of the mountains on the earth; the boundless extent and the bottomless depth of the ocean; and the curious growth of vegetation, conspires to testify that there exists some omnipotent maker of these things. Besides this, the admirable harmony and the astonishing rapidity of the heavenly bodies; the hanging of the earth, sun, moon and stars upon nothing; the regularity of the seasons; and the change of weather, would lead us to believe that there is a God, if we had never been informed who made the world. The life and motion of animated things; the different curiosities in our bodies; the mind by which we think; and the heart by which we feel, naturally lead us to think there is some supreme author. It is quite absurd to suppose that the world came by chance, and was not made by one hand, nor is it proper to think that it was formed by a multitude of hands. These proofs that there is a God, are indisputable, and frustrate the arguments of an atheist."

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Bread is not more necessary to the support of human life, than religion is to the happiness of a rational being.

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*From the Boston Medical Intelligencer.*

## DISSECTIONS.

Public excitement respecting the opportunities for Dissection, which are so necessary to correct anatomy, is directly opposed to the great interests of humanity.

Notwithstanding this, there are few complaints made with more justice, or which have a better foundation, than those which we often notice in the public papers, and have long known to exist in the public mind, against this custom of dissection. There are some young men, and we are sorry we cannot confine our remarks to *young* men, who without prudence, judgment, or feeling, have violated the graves of the innocent, whose memories are cherished as fondly as they were beloved when living—who have secretly stolen away from their narrow, but what they had never looked forward to, as sacred and silent mansions, the remains of those whose bodies were still moist with the tears of filial or parental affection, perhaps even of conjugal love—and heedless of the feelings they were so severely wounding—regardless of the agonizing thorns they were planting in the bosoms of others, or the stings of unavailing regret that conscience would plunge into their own, have conveyed their horrid plunder to places designed for the harmless pursuit of that knowledge, which the tormenting upbraidings of their own reason, and the constant fear of detection, must have prevented them from acquiring.—Let us then cease to complain of our friends for censuring this custom—let us breathe no clamour against the masters of our public presses, or the legislators of our commonwealth, for lending their powerful aid in putting a stop to a practice so degrading to the profession,—so degrading to humanity; and let us learn to regulate our own conduct, and direct that of our students, so that the objects of analytic anatomy may be pursued without exciting a pang in the breast of a fellow-being, and obtained without difficulty or censure.—It is our business to relieve pain, and not to excite it,—it is our interest to win the favor of the people, and not incur their displeasure.

Were it an established law that no *body* should be taken from its grave if one person followed it thither—and were no other subjects admitted into the dissecting room, except such as are legally assigned to the surgeons, dissection might be conducted with perfect decorum and every advantage, without wounding a single heart, or exciting a breath of rational complaint.—If these rules were adopted and strictly adhered to, (and whoever can violate them is better entitled to the appellation of inhuman, than Physician or Surgeon,) we believe the least complaint on the part of the public, would be most unjust and cruel—and for the following reasons.

1st. Those who are executed for capital crimes, should invariably be given for the purposes of dissection, in order that they may recompense society, in a measure, for the crimes committed during life, by doing some good when their spirits are departed.

2d. If there is not one person who feels sufficient interest or affection for the deceased, to follow his remains to the place of their deposit, and the body is perfectly lifeless, surely no feelings can be injured by its removal; and since the good of society demands that anatomical knowledge should be acquired by post-mortem examinations, these are the cases best suited to benefit science, without the shadow of an injury to any one.

3d. There is no part of the various pursuits in the long routine of duties, which must be attended to by the medical student who intends to practice his profession understandingly or successfully, which is so exceedingly disagreeable, so revolting to his feelings, on which he enters with so much reluctance, and would dispense with half so willingly, as *dissection*;—yet is he urged to it by the conviction, which every reasonable man must feel, that without it, he can never undertake the practice of his profession with any confidence in his own knowledge, or ever gain that confidence among his friends which there is but one way to procure—that is, to *deserve* it. Who would wish, if his leg were fractured, to have it amputated by a surgeon who knows nothing of the situation of the arteries, nerves and muscles, but what he has learnt from books, and plates which are always imperfect—who has never inserted his knife into the flesh, or seen any thing beneath the *surface* of the body! What, then, is the student's motive for dissecting? It is not his own personal enjoyment, for his feelings shrink from the task;—it is purely that he may be enabled to practice his profession with skill—that when he offers himself as the guardian of human life and health, he may be enabled to perform, with readiness and correctness, every part of his professional duty, that he may not be a bungler, but an esteemed and useful physician. These are the motives which induce him to resort to a practice, which, although extremely disagreeable, is yet indispensable. If, then, the rules we have laid down are regarded by him, he is entitled to the praise and gratitude of every good man, and any complaint or prejudice against him for yielding to such motives, would be unmerited and unfeeling.

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## TO DESTROY COCK-ROACHES.

The correspondent in the American Farmer of the 25th inst. may be assured that the common Hellebore root, found on low grounds and near water courses in Maryland and Virginia, is as completely destructive to the cock-roach, as arsenic or corrosive sublimate to the human race.

Chip it with a knife, and strew where the roaches will find it. They eat it with avidity and as certainly perish.—Known from ACTUAL EXPERIENCE. *Amer. Far.*

## THE GREEKS.

The N. York American contains the following letter, dated June 12, from the Greek Deputation in London to the Committee of the Greek Fund in New-York, which (says the Amercian) proves two things—first, that the contributions of the generous citizens of this republic have been safely received and gratefully acknowledged by the Greek agents in London; and secondly, it gives a gratifying and most encouraging assurance that Greece is ready for the struggle of this year and confident of success:

—

GENTLEMEN—His Excellency, Mr Rush, your minister plenipotentiary and envoy extraordinary at this court has notified to us the arrival of the remittance of 6,600 pounds, made by you to Messrs. Baring & Co. to be placed through our medium at the disposal of our government.

We have advised our government of it, and have already considered the proper means to consign that sum as spedily as possible to Greece; and thought we are fully aware that our country will hasten to express officially its gratitude to the liberal and feeling Americans, yet we feel it a duty incumbent upon us, as her deputies, to assure them in her name, and in that of our fellow citizens, of the sincere gratitude which so generous and benevolent a deed must inspire in the hearts of all the Greeks.

Victorious in the struggle, to which the defence of their lives and religion necessitated them, though unprovided with weapons, to undertake, they have sustained that strife with the arms they have snatched from the hands of their enemies themselves, and see the fourth year of their revolution approach under favourable auspices. Every thing is in the most flattering situation in Greece, and our countrymen, will be able to give the same reception to the land and sea forces, which the Porte prepares to send against them, as they gave them last year.

The valor, the experience, and the resources of the Greeks increase, and will enable them to consolidate their independence; whilst among their enemies discouragement and the want of means, daily gain ground.

From this (and leaving on one side the accounts that have been received of the accident which has taken place at Cairo, and which will prevent the Viceroy from leading an army against Greece this year; as also the Divan is incapable of equipping at present any army or fleet) it is almost certain that Greece need no longer fear from the barbarians any hindrance in completing her great undertaking.

The money which was so much wanted last year, is now provided by the loan, which we have effected here, and when we add the above advantages the sympathy and benevolence of the United States of America in favor of Greece, which we cannot too greatly appreciate, from our desire to establish the system of politics which they possess in our own country; when we consider this, we feel a secret and gratifying assurance that our efforts will not be baffled, and that Greece will issue, like the United States, from the honourable struggle which in so many respects resembles their own.

Whilst we cherish the hope that our government may be able to establish a correspondence with yours, we are happy that in those journals, which till lately it wanted the means of circulating, and in which it now gives publicity to the heroic deeds of its citizens, it can inform the people of the universe of the benevolence of the freemen of the United States, who so kindly co-operated to open the path of Independence to those that seek that flowery way.

We both, in our public and individual capacities, beg of you to inform your fellow citizens of our grateful sentiments, and that their liberality will always have a strong claim on those returns which the Divine Providence may enable Greece to give.

Be assured of the sentiments of profound consideration with which he have the honour to be, gentlemen, your obedient and faithful servants.

JOHN ORLANDO.
AND. LURIOTTIS.

*To the Philhellenic Committee of N. York.*

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## THE SLAVE TRADE.

The following may serve to show the manner in which this trade is now carried on from Havana. It never was in greater activity than it is now—ten or twelve new vessels were fitting out to carry it on, at our latest advices from this port:

A letter dated at Havana, June 26, says—"A brig arrived a few days since with 400 negroes, captured on the coast of Brazil, under the Brazillian flag, by the Spanish privateer Romano, belonging to the port, and sent here for adjudication. *'Tis said that two hundred died the first night of her arrival, of the yellow fever!*"

☞ Now, the meaning of all this is—that the owners of the slave vessel fitted out a privateer, or bargained with some one who had a commission as such, to *capture* the slave ship and send her to Havana, "*for adjudication*," by which means she was secured from seizure by the British or American vessels that might happen to be on the coast, and, when she arrived at Havana, the slaves were *smuggled* on shore. If the people, who are concerned in this business, shall themselves suffer what is the inevitable fate of the white inhabitants of the West Indies, sooner or later, there is not any corner in my heart that holds commiseration for them: and it is mortifying to believe, that many such are citizens of the United States, most loudly, (at home) professing an abhorrence of slavery; and abusing those of their countrymen whose misfortune it is to inhabit the states *blackened* by the accursed lust of "mother Britain" for gain. *Niles.*

## COMMUNICATION WITH THE PACIFIC.

Lewis A. Tariscon, Esq. of Kentucky, has addressed a circular to the public, on the subject of establishing a waggon road from the head waters of the Missouri, over the Rocky Mountains, to those of the Columbia River. One hundred miles only of road would be required. A line of steam boats should ply on the respective rivers, and military and naval establishments should be formed on the bay of the Columbia. The advantages to be derived from the execution of this plan are set forth under twenty distinct heads, among which are the following:—"That it would secure the whole of the fur trade within the limits of the United States—open a market for merchandize and manufactures in the west—extend our frontier settlements—extinguish the influence of foreign nations over the Indians, and prevent future wars—protect our commerce on the Pacific ocean—prohibit the European powers from planting colonies on the western shores of America—lead to another El Dorado in Spanish America, whence the United States might derive silver and gold in abundance, for driving a lucrative trade to the east, and for supplying our own country with specie—and to save the expenses and risks of voyages round Cape Horn, and the Cape of Good Hope." This project has been before agitated by judicious men, and and is by many considered feasible.

*N. Y. Union.*

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## Seasonable Thoughts on Baptism.

JUST RECEIVED, and for sale at the office of the Christian Register, Dr. Abbott's Seasonable Thoughts on Baptism.

This tract consists of two Sermons, the first entitled, "*A Father's Reasons for Baptizing his infant Child*," which has been extensively circulated in three previous editions, and which for its brevity and clearness has been of popular use. The second Sermon is now for the first time published on this important proposition,—"*The Children of Baptized parents, not scandalous, are to be Baptized.*"

Fifty years ago, there were very few churches the in Commonwealth, which did not encourage all regular parents to *recognize their baptism* and bring their children to the ordinance. Within twenty or thirty years considerable efforts have been made to confine the ordinance to the families of communicants. A considerable number of churches, we think without much reflection, have fallen into the errour; and even those congregations, which still adhere to the ancient practice, unhappily feel the influence of example and plausible argument in favour of the innovation, and gradually neglect the ordinance. This Sermon is an attempt to awaken attention to the error, and to induce a continuance in *the good old way*. The following is the plan of the discourse.

I. "From the scriptures and the early history of the church I shall endeavor to ascertain the proper subjects of baptism;

II. Notice an important error, which is gradually and silently prevailing in our ancient congregational churches; and

III. Inquire the causes, which have an influence with many to the neglect of baptism."

As it is well known that many ministers are anxious on the subject, it is hoped they will promote the circulation of this tract in their congregations, before the error becomes general.

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## Important Correspondence.

JUST published, and for sale at this office, price 50 cents, "Correspondence relative to the Prospects of Christianity, and the means of promoting its reception in India."

"The following Correspondence, on a subject, always interesting to the Christian community, and peculiarly so at the present time, is laid before the public, in the belief, that the information, which it contains, will be useful, in communicating more distinct views, than are generally possessed, relative to the prospects of Christianity in one quarter of the world; and that it may assist in giving such a direction to the efforts of Christians to propagate their religion in heathen countries, as shall yield a hope of better success, than has been yet experienced.

"The profits of this publication will be wholly applied to the purpose of aiding the cause of Christianity in India."

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## Smooth Preaching.

THIS valuable little tract is for sale at the Counting Room of the Christian Register, price 8 cts. single, 75 cents per dozen, $5,00 per hund.


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# CHR

VOL. III.

## SELECTED.

*From the Unitarian Miscellany.*

### DISCORDANCIES OF TRINITARIAN

We have heard Trinitarians compl
they cannot find out what Unitarianism
we disagree among ourselves, and th
will only condescend to fix on one sy
which we can all unite, they shall t
themselves able to examine it.

Such speeches we have always consid
harmonizing remarkably well with the
self-complacency which distinguishes
thodox, and which makes them so quick
to the mote in a brother's eye, and so i
ly unconscious of the beam which is
own.

But we will now undertake directly to
this ill-timed sneer, and to prove, in
place, *that Trinitarians disagree amo*
*selves*, and secondly, that with regard
Supreme Being, *Unitarians do not disagr*

In proving the first position, we
deem it necessary to bring forward the
opinions of the fathers, because every
knows how discordant they are, and
our business is rather with the trinitari
later days. We will however begin w
ATHANASIAN CREED, as that formula is
edged by all the established churches i
endom. It speaks thus of the doct
trinity.

"The Father is Almighty, the So
mighty, and the Holy Ghost Almighty;
there are not three Almighties, but
mighty.—The Father is made of none,
created, nor begotten. The Son is of
ther alone; not made, nor created, but
The Holy Ghost *is of the Father, and of*
neither made, nor created, nor begott
proceeding."

We will now bring church against ch
a very important article of this cree
GREEK CHURCH holds, that the Holy G
*from the Father only*, and *not* from th
and the Son," and therefore takes the
altering the creed on that point.

And as an American church has
right to contradict the Athanasian Cree
other church, the NEW HAMPSHIRE GE
SOCIATION have said that "Father, Son,
Ghost are *names of office, not of essenc*
three are self-existent persons in o
This appears to be no trinity at all;
be it from us to anathematize as heret
spectable a body; or to tell them on t
rity of the Athanasian Creed, that
doubt they shall perish everlastingly."

Neither would we lay the venerab
under that curse, though he advises
none of those who shall charge with
who say the three persons are *God und*
*himself, God understood by himself*, and
*himself*." This likewise is no trinity

"What are my admiring thoughts
says DOOLITTLE on the Assembly's C
"one single essence, yet three in su
that one cannot be the other, yet all
one, that really *are distinct*, yet rea
same."

As if on purpose to disturb the g
"admiring thoughts," comes Dr Sou
serts that there is "one infinite ete
and three somethings that *are not disti*

And then comes Dr SHERLOCK to
South, by insisting that "the Father,
Holy Ghost, *are as really distinct*
*Peter, James, and John*; each of wh
We must allow each person to be *a G*
three infinite minds are distinguish
*three created minds are*, by self consci

We next introduce our friend Dr
opposition again to the Doctor last
suring us that "it must be carefull
that when this word (person) is ap
Father, Son, and Holy Ghost as th
persons, *it does not import the di*
*when applied to men.*"

Dr WATERLAND's idea of the trin
of "*three proper distinct persons*, en
to, and independent upon each othe
ing up one and the same being."

But Dr WALLIS, who called himse
rian, and perhaps with about as mu
any of the above Doctors, says, th
ther, the Son, and Holy Spirit, *are*
*distinct intelligent persons, than the C*
*ham, the God of Isaac, and the God*
*three Gods.* He further says that
persons are only three *external rela*
*to his creatures*, as Creator, Red
Sanctifier;" while Dr South had
three persons are three postures, o
*lations* of the one substance of De

The real doctrine, however, is b
by ARCHBISHOP SECKER; because hi
contradicts itself two or three
course of one sentence; which
should be. It is this. "Since t
*plurality of Gods*, and yet the Sc
are *each of them God* no less than
it plainly follows, that they are in
us inconceivable so united to h
*three are one*, but still in a manne
conceivable so distinguished from
*one of them is the other.*" It follow
indeed.